

MISSISSIPPIE JACOBINISM

Showing its effects

What the Nation is to expect from
a Jacobin Revolution in particular
from the French Revolution

*All that is dear to you must be sacrificed to
ever the Defense of a People's Freedom, and
in the Principles of the most Liberty-loving
should take place.*

*Her Majesty's Speech to the Parliament,
Jan. 11. 1792.*

*Quod si non tamen venturo Pata Munda
Invenire possunt
Jam nihil. O Imperi, quoniam scilicet
Hic Munda possunt.*

The End of the

LONDON

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1777

JACOBUS

1777

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A DISSUASIVE *from* JACOBITISM, &c.

THEY, who are Subjects to a Prince, who thinks himself bound in Conscience to destroy them, tho' *they* be never so Loyal, and *he* under the most sacred Tyes to protect them, are of all others the most miserable.

These are, indeed, such Circumstances, as one would think, never happen ; but yet 'tis the Case of all those Protestants, who have the Misfortune to be under the Dominion of Popish Princes ; because the Canons of their infallible Councils, and the Decrees of their unerring Popes, oblige all such Princes on no less Penalty than the Forfeiture of their eternal Salvation, as well as their temporal Dominions, to extirpate all Hereticks ; all that will not renounce their Conscience, their Religion, and their God.

Were it possible to suppose, that a Popish Prince could have any scruple about a Matter so fully settled by the most solemn Constitutions of Popery, yet they by whose Authority his Conscience must be govern'd, and who as Confessors will be admitted into his most intimate Secrets, must needs know how to remove all such Doubts, and make his Zeal for Religion triumph over the most relenting Suggestions of Humanity ; the noise they will then make about the Propagation of the Faith, and the Salvation of Millions of Souls, must make him deaf to the loudest Cries of Blood, and drown all the dying Groans of obstinate Hereticks.

Be the Disposition of a Popish Prince as it will, be he either Good or Ill-natur'd, be he Foolish or Wise, Wicked or Godly, Cowardly or Courageous ; his Protestant Subjects are still sure to be destroy'd.

If he be a Good-natur'd Prince, his very Tender-ness and Compassion for the Souls of his Subjects will make him destroy all Hereticks, lest they hinder or endanger the Salvation of others ; the *greater* his Charity is, the *less* will be his Humanity ; and he will think nothing more cruel, than to neglect the most effectual means of bringing all his People into the Bosom of the true Church.

If his Principles and Temper be equally ill-natur'd, what will not his furious Zeal prompt him to do, for the Interest of his Religion ?

The weaker any Popish Prince is, the more will he be govern'd by his Priests ; who being every where as bad as such a Religion can render them, will not fail to make him act up to all the persecuting Principles of their Church.

The more wicked any Prince is, the greater Hank will his Priests (who have an excellent knack of reconciling Immorality and Religion) have over him ; they will indulge him in his worst Vices, provided he will atone for them by extirpating Hereticks ; a Work so peculiarly charitable, as to hide a multitude of Sins from their sight.

The more godly any Popish Prince is, the greater Bigot he will be to his Religion ; and then the Honour of his God, the Interest of his Church, and the securing his own Salvation, will most heartily engage him in that pious Design of rooting out all Hereticks from the Earth.

If he be a Coward, his Fears will then oblige him to run into all the Measures of his Priests ; lest in their Zeal for the Lord of Hosts, they take him off with a Stab or Poison, which they never fail to bestow on all such Princes, as do the Work of the Lord negligently.

If he be a courageous and wise Prince, and have all the good Qualities imaginable, yet so long as he is tainted with the abominable Superstition of Popery, his Wisdom will be but the greater Snare to his Protestant Subjects; and his Courage will the more effectually assist him in the Execution of those Measures, which his Wisdom shall have contriv'd for the extirpation of Hereticks; so that a Prince who would otherwise be the greatest Blessing, must in this case (so fatal is the Influence of Popery) prove the heaviest Curse to a Protestant Nation.

In a Word, when a Prince is persuaded (as the Papists are) that all, who are not of his Church, are so hated by God, as to be condemn'd by him to everlasting Misery; from that moment he will think it his Duty and Glory to imitate the Author of all Perfections, and to pursue with all possible Hatred, those whom God himself hates; and then of whatever Temper he be, he will not scruple to put those Enemies of God to a Temporal Death, tho' to save even but one Soul from Death eternal; but much less, when 'tis to bring back a whole Nation, that has long been in a State of Domination, into the Bosom of that Church, in which alone salvation is to be obtain'd.

And as no Protestant can draw the least Argument for his Safety, from the Disposition of any Popish Princes, so their Oaths and Engagements which they take for that purpose, are less to be minded than those of the most profligate Villains; the latter, how little soever they may regard them, are yet no Obligation to break them; but the former are, if they will act up to the Dictates of their infallible Church; which has solemnly determin'd in the Council of *Constance*, That Faith is not to be kept with Hereticks &c. And therefore when the

Queen

Queen Regent of *Scotland*, to justify her so frequent Breaches of her Engagements, declar'd, ' That
 ' Faith was not to be kept with Hereticks; and
 ' that she would take it on her Conscience (not-
 ' withstanding all her Promises) to kill all her
 ' Protestant Subjects; she only acted like a most
 ' dutiful Daughter of Holy Mother Church.' So
 when in the *Irish* † *Massacre* the Papists murder'd
 all the Protestants who yielded on Terms, with
 their Passports and Safeguards in their hands; they
 only follow'd the Example of that infallible Coun-
 cil, which most religiously burnt *John Hus* and *Je-
 rom of Prague*, notwithstanding their Safe-Conduct.

Nay, all the Oaths that Popish Princes make to
 their Protestant Subjects, can serve to no other end,
 than to hasten on their Destruction; because they
 thinking themselves under a prior and greater Ob-
 ligation to God to destroy Hereticks, must believe
 that breaking such Oaths, and acting steddily and
 vigorously against them, is the only Tye which
 they can lay upon them. Nor can they in the least
 boggle at such Oaths, since they are taught, that
 'tis no Crime to make bold with the sacred Name
 of God, when they act for his Service, and lend
 Heaven their assistance to send its worst Enemies,
 the *Hereticks*, to Hell.

In a Word, the Good of the *Romish Church* (that
 is, the Interest of its Priests) being held as the su-
 preme Law by its blind Votaries; every thing, tho'
 never so vile, if it contributes to that End, is e-
 steem'd an indispensable Duty; and in truth, the
 only Duty that is so: Hence it is, that Fraud and
 Force, to which upon all occasions they have re-
 course, are the two grand Supports of the Kingdom
 of *Antichrist*.

As

† This and what else I shall mention concerning the *Irish Rebel-
 lion*, is taken out of *Sir John Temple's Authentick History*.

As no Protestants can depend for a moment, on the most solemn Engagements of a Popish Prince; so neither can their most important Services avail them, so long as their Prince is persuaded that the extirpation of Hereticks is a necessary Duty: Nay, generally those Protestants who have deserved best at their Hands (such is the Gratitude of Popish Princes!) have soonest felt the Effects of their unrelenting persecuting Spirit.

Did not our Popish Queen *Mary* most solemnly promise the Nation the Continuance of their Religion, and declare (calling God to witness her Sincerity) that tho' for her own part she were of a different Faith, yet she would content herself with the private Exercise of her Religion, and protect and support her Protestant Subjects in the Enjoyment of their Rights? and yet she was no sooner plac'd on the Throne, but the Vizor was pull'd off, and *Smithfield* glow'd with Piles of blazing Hereticks. And none as our Chronicles relate, felt the weight of her Severity more sensibly, than the *Norfolk* and *Suffolk* Men, who having so little Understanding as to believe a protesting Popish Queen, hazarded their Lives to set the Crown on her Head; for which, she in Royal Gratitude, thought it her Duty to give them the first Crown of Martyrdom: I say, the first, because 'tis plain, that nothing but Death hinder'd her from destroying every Protestant in her Dominions.

And if Protestants were thus so deservedly blam'd for depending upon the bare Speeches of a Popish Queen, how inexorable a Lesson must it now be to rely upon the Promises of a Popish Prince, making his Court for a Crown; when we have had, since that time, so many Examples of the Fickleness, Treachery, and Perjury of Popish Princes, and not one Instance of any who have kept their Word with their Protestant Subjects?

If any Protestant expects to find his private Advantage in sticking for a Popish Pretender, let him but consider the Fate of that * Protestant Judge, who, contrary to the unanimous Opinion of his Brethren, prefer'd the Title of Queen *Mary* to that of the Lady *Jane Gray*: For so little could even that important Service atone for his Heresy, that he was degraded, imprison'd, and treated in such a manner, as oblig'd him at length to put an end to his miserable Life with his own Hands.

But perhaps the Return which the *Grand Persecutor* of Hereticks has made his Protestant Subjects, who secur'd the tottering Crown on his Head, is an Instance that may more nearly affect those Men, who intirely rely upon his *Bona Fide*: The most cruel Persecutions he has all along carry'd on against his Protestant Subjects, are too evident a Proof how well he has observ'd the Edict of *Nantes*; which nevertheless he often promis'd them to maintain inviolable, and which being built upon the Faith of so many Treaties, was become part of the National Constitution.

But if this Instance does not touch these Gentlemen near enough, let them consider King *James's* Gratitude to the *Church of England*; and whether these Churchmen, who so zealously oppos'd the *Exclusion Bill*, and did all that was possible to serve him, had not as good reason to apprehend, that they, like the *Norfolk Men*, would have sell the first Swindle to his Bigotry, had he continu'd ever so little longer on the Throne; and can it be expected that *James the Pretender* should keep Faith with Hereticks, better than *James the Just*?

That no kind Usage can disarm Popery of its inveterate Malice against Protestants, may be seen by

the

So great an influence had the Clergy over this bigotted Nation; that they not only escap'd the Punishment due to such an audacious piece of Villany, but in a short time after obtain'd that very Act, they had before so scandalously forg'd.

Another Instance of the Malice and Falshood of Popish Priests, is their robbing those of their Reputations, whom they deprive of their Lives; and they gave out, that the *Albigenses* maintain'd, That the Devil ought to be worship'd more than God; That *Matrimony* was Hell and Damnation; and That in their Religious Assemblies their daily practice was to murder Infants, and drink their Blood. And here in England, they charg'd the *Lollards* and Followers of *Wickliff*, with as many monstrous Opinions and scandalous Practices.

Every one knows what vile Slanders they rais'd on our first Reformers; for where they cannot reach Peoples Lives, they are doubly diligent in defaming their Persons, and misrepresenting their Opinions; and the nearer any approach towards Popery, the sonder they are of this villanous Practice.

Popery, like all other ill things, is so far from mending by Age, that this adds Reverence and Authority to its Villanies; and the old applauded Examples of Perfidiousness and Cruelty, are now no small Motives to the like Practices: And therefore if Papists were not now ty'd down by the Decrees of their infallible Councils and Popes, yet there is but little reason to imagine, that they would act with more Sincerity and Humanity; or think themselves more bound by their Engagements to Hereticks, than their Religious Fore-fathers. To shew which, I need only put the Reader in mind of the Behaviour of the Popish Cantons of *Lucern*, *Ury*, *Underwald*, and *Zug*, towards the Protestant Cantons of *Berne* and *Zurich*; which being a Transaction of last Summer, cannot but be fresh in every on's memory. Did not those two Protestants Cantons shew

an uncommon Act of Generosity, in allowing their Popish Neighbours such favourable Terms of Peace, when they had them intirely at their Mercy? And did not they in return most perfidiously break the Treaty, when the Ink with which they sign'd it was scarce dry, with an Intent to surprize, and cut them to pieces? The chief Promoter of which Villany was the Pope's Nuncio, who, no doubt, did not fail on this occasion to insist strenuously upon the Obligation they were under, of *not keeping Faith with Hereticks.*

The Conduct of that Prince, who is the greatest Champion of the Popish Cause, is another Instance how religiously the Papists keep up to the Maxims of their Fore-fathers. Does he, where he gives his Royal Word, vouchsafe to give any thing else? Or did he ever make a Treaty, but with a premeditated Design to break it? And yet this pious Intention of promoting the Interest of Mother Church (whose Empire he is resolv'd to extend as far as his own) can, it seems, sanctify the worst of his Actions; and with this holy View, he shall be dispens'd with for calling the *Turk* himself into *Christendom*, and procuring Part of the large Country of *Podolia*, and the strong Fortrefs of *Caminiec* to be made over to the Infidels. Could any thing be more contrary to his most *Christian Majesty's* solemn Engagements at the Treaty of *Reswick*, than his quickly after promising the late King *James* upon his Death-bed never to abandon the *Protender*, but always to acknowledge and entertain him as * *King of England*; and declaring, that he hop'd to see *him* treated after the same manner by the whole World? Yet what *Papist* is there, who does not cry up this publick Violation of his Faith, as one of the most heroick and glorious Actions of his Life? And the *Pope* in a Speech made in a full Consistory says, *That in this † truly the most Christian King's Zeal and*
Great-

* Circular Letters concerning King *James* Death, printed at *Paris* by Order of the Chancellor. † *Ibid.*

Greatness of Soul shines in a wonderful manner. And tho' he should be put under the same Engagements at *Utrecht*, as he was at *Reswick*, no Protestant can doubt, but that his Zeal and Greatness of Soul would shine after the same wonderful manner.

Nothing but the utmost Perfidiousness is to be expected from a Church built on an infinite Number of Lies, concerning wonderful Cures done by *Relicks*, *Pictures*, *Images*, &c. and of Miracles without end relating to the *Host*, *Purgatory*, *Casting out of Devils*, and other *Legerdmain* Tricks; and where Forgeries of all sorts, especially such as relate to Books and Records, are constantly practis'd, and where the Priests abound with such Distinctions as can justify any *Equivocation*, *Lye*, *Fraud*, or *Cheat* whatsoever.

What can we expect but authoriz'd Villany, from a Church, whose infallible Head claims a Power of *annulling Contracts* between Man and Man, and *dissolving Oaths* between Princes, and between them and their Subjects? What need I mention his pretending to give *Allowances* in Cases which God and Nature have prohibited; or obliging his Members to believe *Vertue* to be *Vice*, and *Vice Vertue*, according as he shall determine; his Indulgences for *Sins for the Time to come* as well as *past*, and his presumptuous Pretence of *freeing such as dye in a State of Sin* from all Pains in the other World; and then his setting a *Rate upon all Crimes*, that his good Subjects may know how to *sine cheaply*; by which means the worst Christians are his best Customers? so that *New Rome* may be said to have peopl'd the Church by the same Policy, as *Old Rome* did the City, by opening a Sanctuary to all Malefactors.

And as our Nobility and Gentry would shew themselves strangely ignorant of the *Principles* and *Maxims*, as well as History of *Popery*, if after so many repeated Acts of Treachery, which they have in all Ages been guilty of against the *Protestants*, they shou'd ever rely on the *most solemn Assurances* of any Member of that

profligate Church. And 'tis their own fault, if they do not plainly perceive, that the least Approaches towards it are so bewitching, that those who are but in the Interest of a Popish Pretender have no Regard to the most solemn Promises; so that the Leaven of Popery, like that of the *Pharisees*, tho' ever so little, sours the whole Lump.

Our Ancestors, who knew the Cruelty and Treachery of Popery, thought they could not do their Posterity a more important Piece of Service, than to have a true Character of it imprinted in their Minds; for which purpose they caus'd *Fox's Book of Protestant Martyrs* to be chain'd up in our Churches; and this had so good an Effect, that they were, as our late Excellent Archbishop * *Tillotson* calls them, *one of the two great Pillars of the Protestant Religion*. And since the Zeal of the Nation seems unhappily to decrease as the Danger of it increases, I cannot but highly recommend the Example of a worthy Gentleman, who has giv'n the Book of Martyrs to his Parish-Church of *Shrinnam* in *Berks*: And would others do the like, it could not but revive the same Dread, which the good People of this Land have always, 'till very lately, express'd of Popery. And unless the common People be, by some such means, made to know what they are to expect from it now the Pulpits are so silent, they will be too apt, from the Affability of our *English Papists*, to have a better Opinion of it than it deserves.

The best Description of the Spirit of Popery, is in a Sermon preach'd at a Time, when nothing but the Love of Truth could make Men preach against it; out of which I shall extract a Paragraph or two, where what I have been proving at large, is sum'd up in short: *The Spirit of Popery* (says that † Excellent Author) *is not only contrary to Christianity, but to the Principles of Natural Religion, and even to Humanity itself*

* *Sermons in Folio*, p. 619.

† *Dr. Tillotson's Sermon before the Commons*, Nov. 5. 1678.

itself; which by Falshood and Perfidiousness; by secret Blots and Contrivances, or by open Sedition and Rebellion, by an Inquisition or a Massacre, by deposing and killing of Kings, by Fire and Sword, by the Ruin of their Country, and by their betraying of it into the Hands of Foreigners; and in a word, by dissolving all the Bonds of human Society, and subverting the Peace and Order of the World, that is, by all the wicked Means imaginable, does incite Men to advance and promote their Religion. ----- When Religion once comes to supplant Moral Honesty, and to teach Men the absurdest things in the World, to lye for the Truth, and to kill Men for God's sake; when it serves to no other Purpose but to be a Bond of Conspiracy, to inflame Mens Minds to a greater Fierceness, and to set a keener Edge upon their Spirit, and to make them ten times more the Children of Wrath and Cruelty than they were by Nature; then surely it loses its Nature, and ceases to be Religion; for let any Man say worse of Atheism, if he can.

After this manner our Divines us'd to describe the Spirit of Popery, and to tell their Congregations, That as the Church of England was the chief Bulwark against it, so could that restless Enemy accomplish her Ruin, her Members were to expect the worst Treatment that Popish Malice could contrive; but of late the Language of the Pulpit is strangely alter'd, and the Fears of Popery are not only ridicul'd, but ev'n talking against it is made a Mark of Sedition. And that most Celebrated * Divine, (upon whose Account the Mob pull'd down so many Protestant Meeting-Houses) affirms, That the Cry of Popery has been always the Trumpet to all the Sedition and Rebellion that ever infested the Nation; and that 'tis a Party-word to exasperate and frighten the Rabble with groundless Jealousies. Nay, too many of our Clergy, instead of Preaching once a Month against Popery, as they are bound by Queen Elizabeth's Injunctions, pervert

* Sacheverell's Oxford Affire Sermon, Edit. 2. p. 36.

vert ev'n the Use of the *Fifth* of *November*; and instead of persuading all Protestants to unite against an Enemy who scruples no Practices, tho' ever so vile, to destroy 'em all, rail most bitterly against Protestant Dissenters, as tho' the Church was in imminent Danger from them, and them only; by which Means, they most artfully divert the People from observing the bold Advances that are ev'ry Day making towards Popery.

But unless these Men have the Art of preaching People out of their Memories, they cannot so soon forget what dreadful Apprehensions all Protestants were in of a general Massacre, when they saw the late King *James*, in open Defiance of the Laws, not only putting all the civil Posts into the hands of Men of his own Religion, but new modelling his Army, and filling it with *Irish* Papists; who as they had before by false Oaths murder'd all the Protestants they could reach, were ready with their Swords to compleat the Work: And so secure were they grown of Success, that they openly began to quarrel about dividing the Spoil. And the dreadful Horror the Nation was in, ev'n after the Danger was over, shews plainly how deep an Impression it made on their Minds; and 'tis a Sign that all was then thought to be at stake, since King *James's* Protestant Officers, his Servants, his Creatures, nay, ev'n his Favourites, and ev'n his Children, could all agree to forsake him,

The Miseries from which the Nation was then so miraculously deliver'd, should instruct us how to prevent the like for the future; and if we are truly thankful to God for that signal Mercy *then*, no doubt he will afford us his Assistance *now*; but if instead of *that*, we not only ridicule the Danger and the Deliverance, but again maintain the same Notions, that brought us before to the very brink of Ruin, may we not justly expect, that such horrid Ingratitude will at length provoke the Almighty to suffer us to fall again into the like miserable Circumstances, the Consequences

ces of our own unaccountable Folly? And then, like *Solomon's Fools*, as we run into our Ruin with our Eyes open, so we shall call for *Deliverance*, and shall not be answer'd; and tho' we seek it early, we shall not find it.

If a Prince, who was for the most part educated amongst us, and knew the Constitution of the Nation, and its utter Aversion to Popery, could yet as soon as he was got into the Throne, attempt the Subversion of our Religion and Liberties; what are we to expect from one who has been constantly educated amongst the Enemies of our Country and Religion, and instructed in all the Arts of *Italian Bigotry* and *French Tyranny*? Who, from the first moment he was capable of understanding any thing, could hear nothing from those about him but Cursing and Reviling the *English Nation*, for driving *James II.* from his Throne, and thereby forcing him and them to seek their Bread in a foreign Land; and for Abjuring, Proscribing, and Attainting their young Master the pretended *James III.* only for the Sin of being carry'd away, before he had done either Good or Evil?

He, who believes himself to be the Son of King *James*, and the Rightful Heir to three Kingdoms, will, without doubt, look upon those who have expos'd him for a *Warming-Pan-Impostor*, and represented King *James* as conspiring with his Queen to disinherit his own Royal Issue, by putting a Cheat on the Nation, as guilty of a Crime not to be forgiv'n, and which Rivers of Blood can never expiate?

As the *British* and *Irish* Popish Priests endeavour to imprint on the Minds of their Scholars a mortal Aversion to their own Country, lest their natural Love for it should restrain them from joyning heartily in their Conspiracies; so doubtless no Contrivance, no Pains have been wanting, to form in the Mind of their Royal Pupil, the utmost Hatred against the *English Nation*. Their Rage for their late Disappointment, when they thought they had the Game in their Hands, has no doubt made them doubly diligent in
this

this Part of his Education ; so that *Hamibal* himself could not have been bred up in a greater Aversion to *Rome*, than the Pretender has been to *Great Britain*; and perhaps, both were equally sworn at the Altar to carry on an immortal War, one against *Old Rome*, and the other for *New Rome*. 'Tis notorious, that this sort of swearing is practis'd in the Church of *Rome*; the *Irish* Papists were sworn by their Priests upon the blessed Sacrament, to destroy all the Protestants in that Country, without distinction of Age or Sex; and we have little Reason to imagine, that the enraged Fathers at *St. Germaine* come short of their *Irish* Brethren, or have not taken the most proper Measures to confirm the Pretender in the same Principles.

And this his Hatred to the *English*, which he had from his Cradle, must (if possible) be improv'd by conversing with the *French*, whose Ancient, Hereditary Hatred to this Nation cannot but be very much increas'd, by the Extremities to which we have more than once reduc'd them, during the Course of this long War. Can the *French* Slaves make their Court to their *Great Monarch*, better than by endeavouring to insinuate into the Pretender an utter Aversion to the *English* Nation, which lately, as well as in former Ages, stopp'd the Career of *French* Ambition and Tyranny; and would before now, have put it out of his Power to disturb the Quiet of *Christendom*, had not the Force of his all-conquering ~~army~~ been found by some *Foreigners*, who delight not in War, more irresistible than the Force of his *Arms*?

'Tis evident from History, that the *French* never made any Treaty with the *English*, but upon the first Opportunity they broke it; and their Princes were so far from ever having a real Kindness for *ours*, that they made it their constant Business to embroil them; whilst on the other hand, they never afforded them the least Assistance, but when they were engag'd in Designs contrary to the Interest of their own Country; and then, indeed, they have caress'd them af-
ter

in the highest manner, and that 'tis no more to bribe
 their Corrupt Ministers. And can it be thought that
 the Grand Monarch has taken this opportunity
 to fix such Principles in the Pretender, as shall effectually
 secure Great Britain from ever putting a stop
 to any of his mighty Projects, to which a French Es-
 tablishment made the two Brethren intirely sacrifice
 the Interest of their Country? So that the Reli-
 gion were really out of the case, yet the Pretender's
 Oath to the Nation, the Inconsistency of his Poli-
 cy with our Interests, and the great Obligations
 he lies under to the inveterate Enemy of these King-
 doms, are alone sufficient Reasons to make us dread
 ever falling into his Hands; who is arm'd with a
 French Sword given him by the French King, upon
 his intended Invasion, with this remarkable Expres-
 sion: "Remember, if you prove successful, that 'tis a
 French Sword. To which the young Gentleman re-
 ply'd, That he would shew his Gratitude by his Actions;
 shewing him also upon another occasion, That he
 would never forget what he ow'd him, but would re-
 turn him all his Life and in all places all manner of Ac-
 knowledgments and Gratitude. And as this is menti-
 on'd by his Friends, who no doubt handle this point
 very tenderly; so if a French Sword in the Hands of
 such a grateful Chevalier will not alarm the People of
 Great Britain, 'tis to be fear'd nothing will, but that
 they are devoted to Destruction.

To compleat our dismal Prospect, 'tis certain that
 the Pretender is of a sour, melancholy, saturnine, jea-
 lous, cruel and revengeful Temper; so reserv'd and
 sullen, that he is seldom prevail'd on to talk, much
 less to shew (notwithstanding his Youth) the least
 gaiety or Chearfulness: and indeed his gloomy Air
 and

• Memoirs of the Chevalier St. George.
 † The Circular Letter to King James's Sons, printed at
 Paris by Order of the Chancellor.

and cloudy Looks betoken a Nature which ought to give Men most terrible Apprehensions, tho' he were not (as in such a Disposition is almost unavoidable) entirely given up to Bigotry and Superstition. That Nature, Education, and Religion, conspire to make him a very fit Instrument to execute all the bloody Designs of the Priests and Jesuits, to whose Interests and Humours he is as much devoted as they can possibly desire.

If therefore his Designs should take place, (which God of his infinite Mercy forbid) who can doubt, but that the fiery Furnace of Popish Persecution would be heated seven times hotter than ever; and that what our Lord prophesy'd against Jerusalem; would be as terribly verify'd in us? For surely there would then be great Tribulation among us, such as has not been since the beginning of the World to that time; and if the Lord should not shorten those Days, no Flesh should be saved.

But some of our modern Zealots, the better to seduce unthinking People, say that in due time the Pretender will declare himself a Protestant; and this they have carefully insinuated ever since his Attempt upon Scotland: but because no Man can really change his Religion without Conviction, these Gentlemen must either be endow'd with a Spirit of Prophecy, and have it reveal'd to them when God will grant him this Conviction; or else all that they can say will amount to no more, than that 'tis thought proper that the Pretender (the Nation having still a little more Sense left, than to take a barefac'd Papist) shall dissemble his Religion, whilst his Creatures, the better to carry on the Cheat, are to cry him up for a real Convert.

Nor indeed is it improbable that the Pretender should act this part, since in a Church which measures every thing (as I have already shewn) by its own Interest, he who scruples such a Trick as this, must pass for a very ill Churchman; especially if he have a Fair Disposition, which is commonly

to Persons of much *Wisdom*, and whose Inter-
est of the Church is much less concern'd.

In *Ireland* Fryar *Langton* pretended to quit Popery, in order (as appears by the Votes of the House of Commons there) to swear *Irish* Protestants into a Party; and many other Papists of that Kingdom have since taken the Oaths, the better to serve the Pretender, and abjur'd him with the same *Bona Fide*, as he doubtless will abjure Popery.

And as he has been bred up under so great a Mass of Dissimulation, he will easily learn to distinguish between the *Letter* and *Spirit* of an Oath, and to serve the Church of *Rome*, when he swears to defend the Church of *England*.

But tho' 'tis altogether as likely that the *French* King should turn Hugonot, as that the Pretender, who has been bred up with the strongest Prejudices against Protestants and their Religion, should ever become a real Convert, yet it seems 'tis necessary to have it said that he is just upon the point of Conversion; and that one *White*, alias *Lesley*, is to go over (by order, I suppose, of the *French* King) to finish the Work, and make him as good a Protestant as himself.

The Jacobites are not consistent with themselves as to this Matter; for some of 'em, seeing how easily the People will swallow any thing, say that the Pretender is already a good Church-of-England Man, and only dissembles it for fear of disobliging the *French* King.

Faithful Gentlemen, who live at such a distance, know it seems better than the *French* King what is done under his Nose. So far one may allow 'em that a young Master is capable of any Dissimulation, as they make him guilty of the vilest, in continuing in the most execrable Superstition, contrary to his Conscience, in compliment to the *French* King: No and they believe what they say themselves, they would not wish he should come to know

it) thus divulge the Secret of the Pretender's Conversion.

Should any about the Pretender infuse into him the least Scruple concerning his Religion, he would quickly meet with his Reward in the Gallies; or should the French King suspect that the Pretender did not design to follow the Advice his dying Father gave him, of continuing steadfast to the Catholick Religion, he would use him worse than he has done any of his Hugonots. Can it be suppos'd that the Pretender could be Converted, without communicating even his first Scruples to his Priests; or that they, except they were in a Plot against themselves, would not strait reveal it to their King?

One may be confident, there's not a Papist either in or out of the Kingdom, but is perfectly easie as to his pretended Conversion. Nor can any Protestant suppose he will declare himself a Convert, without the Consent and Advice of the Pope and French King; and therefore he must needs think such a Protestant a more dangerous Enemy than an open Papist: and consequently, such a vile Dissimulation would be a new Argument, and the only one which before was wanting, for the Nation to be on their guard against him.

The Jacobites say, tho' it should be allow'd that the Pretender has not at present very favourable Sentiments of the *English*, yet that upon their recalling him these would soon be chang'd, and that the Misfortunes of his pretended Father would deter him from endeavouring to set up Arbitrary Power in this Nation.

If Examples in this case did much influence Kings, History would not have been so full of Instances of Princes, who have been so bewitch'd with the Charm of Arbitrary Power, as to hazard every thing for its sake. And what reason have we to imagine, that the Pretender will learn more Wisdom by King *Jame's* Misfortune, than King *Jame* himself did by the

the Misfortune of a great many of his Ancestors, or ev'n by his own Bonifacient, which only serv'd to give him an incredible Aversion to the English?

A Prince, who has been bred up in an Opinion, That all which a People can do for their King is but doing as they are in Duty bound, will never believe that the Recalling him can atone for keeping him so long out of his pretended Divine Right! The Prejudices that were early imprinted on his Mind, are now so fix'd and rivetted, that 'tis impossible the greatest Obligations should remove them; so that should he ever return, it would be with all the Anger and Resentment of an injur'd Esquire; and were it, if ever, true in any Case, it must be so here:

Regnabit sanguine mælo

Ad Regnum quisquis venit ab exitio.

Some, perhaps, because they have asserted the utter Unlawfulness of Resisting Kings and Disinheriting the next Heir, expect (how ill he ever he may treat others) to have always a Share of his Favour: But will he not be afraid they will play him the same devilish Prank as they did the late King James? for as the Devil first tempts, and then torments, so no sooner had they seduc'd that weak Prince to act the Part he did, by crying up his Divine Right to an Unlimited Power, but they punish'd him with the Loss of his Crown only for exercising that Power, which they had established on no less than a Divine Right. And how can he depend ev'n on the Oaths of such Men, who tho' they believ'd King James could not forfeit his Right to their Allegiance, and knew he he claim'd it to the last, could yet swear Allegiance to his Enemy.

Can the Pretender put any Confidence in those, who tho' they maintain the Doctrine of an *Inalienable, Hereditary Right*, could yet at the same time abjure him? By which he cannot but conclude, That either they must think him *spurious*, or else that in Abjuring him they as much *swore against* their Consciences, as when they swore to a Successor, who does not claim by an *Hereditary Right*. What Excuse can Clergy-men of those *Principles* make to the Pretender, who, tho' they pray for him as Prince of *Wales* so long as King *James* continued on the Throne, which was *Owing* him, in as solemn a manner as was possible, could yet afterwards solemnly disown him?

The Pretender will be so far from trusting Men, who have acted after this manner, that on the contrary, he will be under no small Temptation to deal with them, as the Dauphin in King *John's* Time design'd to have done with those *English Peers*, who had invited him over to dethrone that Prince; for looking upon such Traitors as neither fit to be trusted, nor even to live, he bound himself by Oath with *Execution of his Batons*, to treat them as Rebels so soon as he should be crown'd, and to root out their Posterity.

A famous Jesuit, speaking of those *English Hereticks*, that were in Queen *Elizabeth's* Days in the Interest of *Mary Queen of Scots*, says, * *There are, God be thanked, divers Hereticks that are well affected to her; which is no small Miracle, that God has so blinded their Eyes, that they should be inclin'd to her, that in the End shall yield them their just Deserts, unless they return to the Catholic Faith. And can it be suppos'd, that those Hereticks who are now so much actually blinded as to be in the Interest of the Pretender, will not have (if they do but turn Papists) what Popery claims their just Deserts?*

* F. Walsingham's Letter to Burleigh, printed 1611. in the Compleat Embassador.

To seize People, if possible, out of their Lethargy; I shall more particularly shew, the deplorable Circumstances Men of all Conditions must be in, if for want of heartily uniting among ourselves, the Defender should prevail.

All who are concern'd in the Funds, can then have no Hopes of continuing to enjoy them; since Owning him, is in effect Owning that the have made since the Revolution, especially such as directly contributed to the keeping him out, are all void; and 'twill be esteem'd Favour enough for those, who voluntarily contributed their Money for the Support of what will then be call'd Rebellion, to be allow'd to escape Hanging. 'Tis the Interest of the Landed Men, as well as of others, to see that the Funds are not diverted from their proper Use; and that what was giv'n to keep out Popery and Slavery, may not be seiz'd on towards Maintaining a French Army for the Support of both.

Whoever is possess'd of any Church-Lands, must strangely flatter himself, if he thinks he shall not be forc'd to part with 'em, ev'n tho' he turns Papist: He will never be esteem'd a True Convert, who retains a Foot of what was giv'n to the Church.

Persons the Jesuit (who did not speak without Authority) very roundly tells the Nation, ' That 'tis absolutely necessary the Church - Lands should be restor'd; That the Apostolick See in Queen Mary's Days were content to take what she could get, rather than lose all; That the Reformation was no Constraint, and for Fear of Incapacitate, as appears by the very Words of the Bull, which Cardinal Per deliver'd to the Realm.' And this is the same Remark

that Bishop *Barnet* making, who says, ' What the Cardinal then did, appear'd to be all Artifice; since he bid Men be afraid of the Judgments that fell on *Belshazzar* for using the holy Vessels; which was Lending and Lending at the same time, allowing it, and yet calling it Sacrilege. And the same Pope (by whose Authority *Paul* acted) quickly after publish'd a Bull which excommunicated † not only those who held any Church - Lands, but all Princes, Prelates, and Magistrates, who did not assist in the Execution of such Bulls. And this so frightened Queen *Mary*, that she gave up all the Church - Lands which belong'd to the Crown. The next Pope liv'd but 21 Days, and thought no Pope could be sav'd. But the next after him told our Embassadors, who enter'd Rome on the Day of his Election, That ¶ the Church - Lands must be restor'd, and that they must render back all to the last Farthing, because they belong'd to God, and could not be kept back without Damnation; that his Power was not so large as to profane Things dedicated to God, and that they would be an Anathema and Contagion to the Nation. And as he repeated this ev'ry time he spoke to 'em, so he told 'em St. Peter would not open Heaven's Gates to 'em, so long as they usurp'd his Goods on Earth, and did not pay *Papal* - Pence.

Tho' in Queen *Mary's* Days, when Popery was here establish'd, without any Assistance from Abroad, it was not thought advisable immediately to seize on the Church - Lands, yet the Pretender will not stand in need of any such Assistance: For being sure

sure of the powerful Assistance of the Monks of
 the Order, who are now all become Beggars
 and are now all become Beggars. And he who
 thought himself secure of his Estate, and of his
 Son's temporal as well as eternal Interest, is now
 of the Opinion of a *Wretched Fool*, who says
 "How much has the Church lost by the Dissolution of Monks
 and Wealth, as from Imperial Dignity and Property
 in all the Lands of England, to become an
Honourable Beggar for his daily Bread, and therefore
 has a heavy Curse on the Nation for robbing God, which
 can be removed without Repentance."

'Tis certainly worth their while, whose Estates are
 in Church Lands, to consider whether they (inspired
 perhaps by some Priest who thinks the Reformation
 is built on robbing God) are not in such measures,
 as that, if not quickly chang'd, bring themselves, and
 Families to Beggary, while greasy Friars get their
 Dues, and Laugh at their Folly.

Nor ought Protestants to imagine they shall be
 permitted to retain even their own Estates, when by
 the Laws of the *Romish Religion*, they have forfeited
 their Right to Life; nor will they be safe, tho' they
 change their Religion, since even Arbitrary Power
 (which spares no body) will reach them.

In all Absolute Governments, whether Popish or
 Protestant, the Lands are so over-tax'd, that the
 Nobility and Gentry can't live on them without
 some Office or Pension; which is not like to fall
 to the Share of the New Converts, who in all Po-
 pish Countries are but little trusted, or regarded.

When the *Parliament* (a House unknown in Ar-
 bitrary Governments) are reduced to Wooden Sticks
 and Staves, and have nothing to say, they are
 like the *Parliament* of the *Dark Ages*, which was
 as an *Assembly*, with the *Dark Ages*, which was

mal to reflect, that by their own Folly they fell into such miserable Circumstances; and that only the fact will then be true, that those who will buy their Liberty, and sell their Liberties, shall have no more.

Arbitrary Power (which they lose the Treason, yet into the Treason) have no regard to just Services, when Persons are incapable of serving them any longer, but involve all in the same common Ruin, resolving not to give any cause of Discontent by their Partiality in the case. And this manner of acting, is, I believe, the only Instance the French can produce of their Justice. But I refer my Reader to the *Letter to Sir Jacob Banks*, where he will meet with a true and lively description of the Miseries to which the greatest as well as the least, the Woman as well as the Man of a neighbouring Kingdom, were in a short time reduced by Arbitrary Power; and how little Reason the Infirmary of it have, to imagine they shall escape better than others.

Will it be possible for *England*, when reduced to such miserable Circumstances, to pay what the French King will demand, for educating, defending, and restoring the Pretender? And the whole Expence he has been at during this long War, will easily come under the same head. And yet if we cannot pay it, we must expect that great numbers of us should be sold for Slaves, and sent away to the Mines and Gallies.

Always to fear Death, and ever ready to lie down with the sword in their hands, and self and Family murdered, and yet the Papists shall all the while be in the hands of the Popish Pretender? since where ever Hereticks are in such numbers, that they can't otherwise be conveniently dispatched, the Papists make

make no more of it, but to have recourse to the
 No. 1. The first, is, that the City is so
 ted with the uncertain Temper of the People, and
 think himself safe under such a number of Con-
 stants as are crowded together in London, and
 now 'twill be, no doubt, thought necessary to
 more to purge this City with Fire. And it would
 behove all Men to consider before it be too late,
 whether the Flames will make any distinction, or
 whether, in a Night of Horror and Destruction,
 when all the Cruelties of former Massacres are
 repris'd here by *French Dragoons* and *Irish Papists*,
 any one of what Party soever can escape the com-
 mon Ruin. They cannot expect to be safe, by cry-
 ing out they are ready to go to Mass; since then
 almost ev'ry one will say the same to save 'emselfes.
 The *Irish* made no distinction between Protestants, but
 massacred them all alike; and when they either by
 Threats or Promises prevail'd on any to say they
 would go to Mass, they notwithstanding murder'd
 'em immediately, on pretence it was best for 'em
 to die then in a good Mind, for fear of their relaps-
 ing afterwards. And in the holy War with the
Albigenses, upon the taking of a Town, tho' there
 were a great many Papists mix'd with the Heret-
 icks, that none of the latter might escape, they
 were all promiscuously slain; and lest any should
 scruple this promiscuous Butchery, they were told
 that the Catholics died with the Satisfaction that
 at the last Day God would distinguish his own.

Thus by a Massacre, or other barbarous Me-
 thods, the Nation is pretty well purg'd of Heret-
 icks, an Acquisition, no doubt, will be set up to
 complete the great Work; for the Popish Priests
 will never think a Nation, which has been so long
 infected with Heresy, sufficiently secure from re-
 lapsing, without this great Supply of their Reli-
 gion. And therefore the Pope the last year, in his
 owns, That an Inquisition in England is absolutely
 necessary.

necessary, that without that Care all will slide down and fall again. And had Queen Mary liv'd to set up Inquisition-Courts in England, as she design'd †, in all Likelihood we had been at this Day as great Popish Bigots as the Spaniards themselves; whom nothing but the Inquisition, as is prov'd by Dr. Godes ‡, hinder'd from becoming a Nation of Protestants.

'Tis no wonder all Popish Priests are so fond of an Inquisition-Court, because whoever is committed by 'em neither knows his Accusers, (a) nor of what he is accus'd. And if he be not so lucky as to light on the thing for which he was clapt up, and the Persons who were privy to it, he is not only in danger of being several times rack'd, but is burnt at last for an Obstinate Heretick; which makes him confess all that was either said or done in his Company, during his whole Life, in favour of Heresy. And the Inquisition have this barbarous way of fishing out Secrets, no one who hears any thing which in the least reflects on Popery, can think himself safe, if he does not immediately discover it to the Inquisitors; who having the Estates of all they condemn, no doubt daily condemn several for no other Heresy, but that being too rich.

Some, indeed tell us, That there's 'no danger of an Inquisition, tho' the Pretender should prevail here, since there's none in France, nor are the Protestants there put to Death. But the Dragoons in France serve instead of Inquisitors; who, tho' they do not kill the Protestants on the spot, yet they torment them in such a manner, as human Nature can't endure. And, certainly, 'tis a greater Kindness to kill Men all at once, than to be Months and Years

* Memorial for the Reform. of England, p. 99.

† Hist. of the Reform. par. 2. p. 347.

‡ Preface to the Spanish Protestant Martyrology.

(a) Godes View of the Inquisition in Portugal.

Years about it; and to leave 'em no other Choice at last, than either to damn themselves by renouncing their Religion, or else to suffer such Torments as long as Soul and Body can hold together, as are only exceeded by those of the Damn'd in Hell; as is plain from the Account we have on all hands had of that terrible Persecution.

' I saw, says a worthy * Prelate of our own Church, the Persecution in its utmost Rage and Fury, of which I could give many Instances much beyond the common Measures of Barbarity and Cruelty. ----- Never was there in any Age, such a Violation of all that's sacred with relation to God and Man: And the Applauses which the whole Clergy give to this way of proceeding, prove that it may be call'd the Act of the whole Clergy of *France*; they animate even the Dragons to higher Degrees of Rage,

And yet these very Men (which shows that Falshood and Cruelty are inseparable) are always crying the great Moderation and Clemency of their King, in converting the Hugonots. The famous Bishop of *Meaux* (to name no other) says, || ' That not one of the new Converts has suffer'd in his Person or Goods; they are so far from enduring Torments, that they have not so much as heard 'em mention'd; other Bishops, I hear, affirm the same. But for you, my Brethren, you are return'd peaceably to us, you know it.' Yet this is the Church, and these the Clergy, that are not only cry'd up by *Lejars*, and such good Protestants, but our Church is exhorted not to unite with 'em.

How the *English* will be dealt with if ever they fall into the Hands of the *French* King, or which is the same, into those of his Creatures, may be guess'd by

* Bishop Barber's fourth Letter of Travels.

|| Federal Letter to his Clergy.

by the Treatment they now meet with in a Town said to be deliver'd up to us; where we are not only deny'd the Use of an old abandon'd Chappel for the Exercise of our Religion, but our People, (who, as they tell us from France, are there like *poison'd Rats*) are forc'd on the Account of their Heresy, to be bury'd like *Dogs*. And the Suffering of the *French* Protestants in the Gallies there, has giv'n 'em a true Idea of the *French* Clemency. And for those who have not had an Opportunity of seeing how the Protestants are used, I earnestly recommend to them to read an Account giv'n by an Eye-witness of the Torments which the *French* Protestants endure aboard the Gallies; prefix'd to a Book lately printed, intitl'd, *A Specimen of Papal and French Persecution, &c.*

What has been here said, I hope, is sufficient to engage all Protestants, who have Souls, Bodies, or Estates to save, and who love their God, their Queen, (whom the Pretender not long since attempted to dethrone as an Usurper) and their Country, to forget all their petty Quarrels, and unite together like one Man, in Opposing Popery and the Popish Pretender: And the more so, because of the Villanous Methods the Faction take to create Divisions among us. And, therefore, I shall conclude with the Words of King William's Last Speech to his Parliament: *Let there be no other Distinction heard of among us for the future, but of those who are for the Protestant Religion and the Present Establishment, and of those who mean a Popish Prince and a French Government.*

F I N I S.

